

M E M O I R S

OF THE LATE

SIR JOHN BARNARD, KNIGHT,

A N D

ALDERMAN of the City of LONDON.

Non divitiis cum divite, neque factione cum factione — sed cum modestia
pudore, cum innocente abstinentia certabat — Esse, quam videri bonus maguebat,
ita quô minus gloriam petebat, eô magis adsequebatur.

SALLUST.

Ages were ranfack'd for the good and great,
Till BARNARD came, and made the group compleat.

MANNERS, A POEM.

L O N D O N :

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MACDONALD, JOHN DONALD



M E M O I R S

OF THE LATE

SIR JOHN BARNARD, KNIGHT.

OUR country, certainly, owes much to the integrity and talents of the late Sir JOHN BARNARD. It is matter, therefore, of surprise (when many inferior characters have received their due praise from the press) that no Encomiast should have come forward to do honor to his name: a name raised high in the esteem and affection of the city and kingdom, by an uniform conduct of extensive utility: a name peculiarly dear to many yet alive, who were charmed with the wisdom of his words, and the daily beauty of his life, or indebted for essential services to his friendship. In this circle, the Writer of these Memoirs (drawn up immediately upon the death of the excellent person they speak of) hath the honor to rank.

They are now published from an impulse of affectionate reverence for his memory, no longer to be resisted; and as a signal instance that one of the first men of his age, and the glory of *London*, whose merchants are amongst the honorable of the earth, attained this pre-eminence from the best principles which can govern the human mind.

May this Publication excite an imitation of his lovely character, and inspire esteem for the principles which formed and maintained it.

THIS extraordinary person was born *Anno Domini* 1685, at *Reading* in *Berkshire*, of parents, who, by religious profession, were joined to the People called Quakers, and was their eldest son. From them he could receive no distinction with his name, though they soon saw him

surpass the superficial honors of borrowed * nobility, by intrinsic excellence: for the integrity of his mind, and the strength of his intellect were very early remarkable; and presaged, to discerning eyes, the lustre of his future life. Even his playmates were so struck with the candor and integrity of his mind, as to choose him, when a child, their chancellor in the little differences they had with each other; and abide satisfied with his decision†. His superior intellect the best judges admired, and the plans he projected for the service of *London*, and his country, still operate for the good of both. How much more illustrious his abilities might have appeared, had they received due cultivation, cannot be determined. Certainly they were much neglected, at a school where writers, in a manner necessary to give taste for the beauties of language, and teach the fittest arrangement of our thoughts, were excluded; owing to his education at *Wandsworth* in *Surry*, under the government of a Quaker master, in which children of that persuasion only were trained up.

Native good sense, however, and love of knowledge, soon led him to supply this great loss, in the best manner he could, by carefully reading, in our own tongue, the best writers of *Greece* and *Rome*. Thus he became well acquainted with every remarkable sect, character, and action in profane history, though the elegance of the Classic writers was lost in their translation.

In the fifteenth year of his age, his father (long afflicted with ill health) determined to take his eldest son into his counting-house; and, from observing his natural turn, assiduity, and talents, scrupled not to entrust the management of a great business in the Wine Trade to his care, even at that tender age; nor were his expectations disappointed.

At this time Mr BARNARD took great pleasure in the study of figures, which he pursued with such success, that his judgment was greatly valued in affairs which require profound skill in calculation, and his knowledge as an able financier, undisputed.

Yet

* Et genus & proavos, & quæ non fecimus ipsi,
Vix ea nostra voco.

OVID.

† The characteristic feature of the mind, through life, often breaks out in the very boy.— Thus GAIUS CASSIUS at school discovered his high spirit and love of liberty, by giving FAUSTUS, the son of SYLLA, a box on the ear, for bragging amongst his school-fellows of his father's greatness and absolute power:—and when POMPEY called the boys before him to give an account of their quarrel, he declared in his presence, that if FAUSTUS should dare to repeat the words, he would repeat the blow.

Yet neither engagements in merchandize, nor love of knowledge in general, nor a passion for his favorite science in particular, seduced him from paying due attention to the Book of Revelation. This he firmly believed was the sole repository of divine truth. This he devoutly studied, and, when very young, understood. On this, not on human traditions, or principles infused by education, he formed his creed. Consequently he could not refuse acting according to the dictates of conscience, when it called upon him to make a painful sacrifice; I mean, openly to renounce the distinguishing tenets of his revered parents. However, after deep thought upon the subject, much enquiry, and full conviction from Scripture, he judged it his duty to take this step. He argued, that it was an instance of daring presumption in any body of men to lay aside Baptism, and the Lord's Supper, the divinely appointed ordinances of the Christian Church. He concluded also, that it was a subversion of the Gospel, to substitute perfect purification through the Spirit of CHRIST, as the cause of man's acceptance with his Maker, instead of the divine atonement he offered for sin, by the sacrifice of himself on the cross. Other objections, besides these, he had against the peculiar doctrines *those Quakers* * held, with whom he stood connected, which determined him, before he was fully nineteen years old, to leave their society, and join himself to one he approved from his heart. For this purpose he was introduced to Dr COMPTON, then Bishop of London, by whom, after several conferences on the subject of Religion, he was baptized at Fulham, in the Bishop's own Chapel, in the year 1703; from which time Mr BARNARD continued, till his death, a member of the established Church, an admirer of her Liturgy, and an ornament to her Communion.

I should not forget to mention a peculiarity in this early part of his life, which, were young gentlemen to imitate, they, and all around them, would gain much advantage. When a youth himself, he never chose to associate with those of his own age, assured, he could receive no improvement by being acquainted with them. Many ill consequences he saw inseparable from ignoble intimacies with young men, merely because they were of his own age and condition. Idleness, licentious maxims, and a low pursuit of sensitive pleasure, as the privilege

* Candor makes it necessary to use this limited expression; for the whole body of People called Quakers, do not reject the atonement;—many of them receive the Scripture doctrine in this fundamental article.

vilege of the opulent, he well knew found countenance in their convivial meetings. For these reasons, shy of intercourse with his equals, he sought out companions amongst men distinguished by their knowledge, learning, and religion; who received, with open arms, a young man of so much good sense and discernment to profit by their discourse. Admirable instance of wisdom and resolution! thus to convert seasons of amusement, generally inlets to seduction, into an opportunity of enriching his mind by the experience and acquisitions of his intimates; strongly proving by such a choice the ripeness and excellency of his own judgment. He was led into this, not more from love of learned conversation, than a noble desire to be freed from that trash of talk, which makes vice familiar, by hearing it perpetually mentioned, as a matter of pleasantry.

So nice a guard against every avenue by which pollution enters the mind, as he possessed, is very rare. Witness his reply, upon being asked, Whether the restraints of duty were never irksome to him in his youth, from a desire to live as he saw his equals. He answered, "Never. Suggestions indeed, I must confess, have come into my mind, that perhaps I was strict beyond reason, which met with a momentary approbation, but, upon recollection, I instantly acknowledged my depravity before the all-seeing eye, in yielding so far."

O admirable faculty of spiritual discernment! able to detect the first warping of the mind from right, and condemn it.

The same exquisite judgment constantly led him to oppose evil curiosity, malevolence, and pride, which are much more indulged than is generally apprehended, by a perpetual relation of faults into which others fall. A kind of Phoenix amongst men must he be esteemed, who possesses both inclination and courage to deter them from making scandal a chief part of conversation, or from speaking of the dissolute with levity: yet the moment the tongue took this liberty in his presence, instead of being heard with satisfaction, Mr BARNARD'S amiable countenance, so strongly expressed disgust, that the offender could not fail to feel it. Where this was not sufficient, I have known him interrupt, and observe upon the relation, "That it must give every one pain to hear of such things as the evil-speaker had been telling to divert the company."

Till the thirty-sixth year of his age, Mr BARNARD was distinguished only by the excellencies of his private character, and eminent through the whole circle of his acquaintance as a man of reading and strong parts. At this time the following incident laid the foundation of his fame, which soon overtopped the renowned amongst his cotemporaries, without ambition in himself to have it so. A Bill greatly affecting the Wine Trade, had already passed through the House of Commons, and was depending in the Upper House. The principal persons who would have suffered by the operation of this Bill, united in presenting a Petition, praying the Lords to be heard by themselves, or Counsel, which was granted. Without Mr BARNARD's knowledge, they made choice of him as the fittest person to prove the grievance they were about to suffer, and answer every objection to their petition, which might be urged before that august Assembly. Through some unaccountable negligence, he was not acquainted with the business they had assigned him, till the afternoon before he was to be heard in the House. This singular disadvantage, when it was known, made his Speech appear the more extraordinary; whilst the extent of his knowledge in commerce, the perspicuity and force of his reasoning, adorned with the charm of modesty, carried the point; his friends all judging themselves principally indebted to his talents for their success.

Very soon after, at their motion and earnest persuasion, Mr BARNARD appeared in a much higher station, than he had ever desired: for his friends, admiring those abilities which had gained their cause, were naturally eager to see them employed in the service of their fellow-citizens, and countrymen at large. They proposed, therefore, amongst themselves, at an anniversary meeting in 1721, (unknown to Mr BARNARD) that he should be put up a candidate to represent the City of London in Parliament, which would be dissolved (it was thought) this year, though it was not till the next. The proposal at once met with the unanimous approbation of the company. Upon acquainting Mr BARNARD with the great honour intended him, he urged his invincible dislike to canvassing for his election*. The proposers immediately

* The chief characters amongst every civilized people resemble each other in one glorious particular. A sense of duty, not the pomp or lucre of office, was before their minds, which made them backward to accept the place of preeminence. Magistrates, Senators, Generals, Prime Ministers, and Kings, who are our favorites in history, were exalted by the choice of others, not their

diately pledged themselves to undertake that trouble, and made good their promise so effectually, that he was chosen Member, though the contest between the competitors was one of the warmest ever known in London. The candidates were six, LOCKWOOD, BARNARD, GODFREY, CHILD, PARSONS, and HEYSHAW. Seven thousand, six hundred, and twenty-three Liverymen polled: the largest number, it is said, ever known.

Great were the expectations, which all who knew Mr BARNARD had conceived, of his acquitting himself to the honor of his Constituents. Their expectations were just, and in no degree disappointed: for from his first taking his seat in the House of Commons, he entered with acumen into the merits of each point under debate;—defended, with intrepidity, our constitutional rights;—withstood every attempt to burden his country with needless subsidies;—argued with remarkable strength and perspicuity; and crowned all with close attendance on the business of Parliament, never being absent, by choice, from the time the Members met, till they were adjourned. So that it is hard to say, whether out of the House he was more popular, or within it more respectable, during the space of forty years nearly*.

their own. Amongst these truly illustrious characters, NUMA POMILIUS deserves mention. His story will delight every reader not already acquainted with it, and please again those who are. He was a man of distinguished birth and virtue, who led a retired life, having no thoughts of empire, but over his own passions. The Romans having pitched upon him, deputed JULIUS PAPOURUS and VALERIUS VOLESUS to wait upon him with the offer of the crown. They addressed him in a few words, imagining no long arguments needful to persuade him to accept it. How were they surprized! upon finding themselves obliged to urge reasons and intreaties, ere they could prevail with him to undertake the office of King over the Romans. This was the self-diffident man, who reigned forty-three years, a pattern of wisdom, mildness, justice, equity and piety to all who wear a crown. In the manners of our own age, what a portentous contrast! Instead of searching out men of modest worth, and fine abilities to serve the nation, we have prosecutions against several Boroughs, for electing their Representatives through mere dint of bribery, thus forging chains for their country, and entailing slavery on their own offspring.

* On several important subjects, he has been speaking for full three hours together, with the applause of his audience, though a WYNDHAM, WALPOLE, POULTNEY, PITT and MURRAY took part in the debate. Sir ROBERT WALPOLE paid him once a great compliment, and (which is not always the case) without the least sacrifice of truth. Riding out on the same day in two parties, they happened to come where only a narrow close prevented their view of each other. Mr BARNARD talking with his company was overheard. And a gentleman of the other party said, "Whose voice is that?" Sir ROBERT WALPOLE replied, "Do not you know? It is one I shall never forget:—I have often felt its power." Upon meeting at the end of the lane, Sir ROBERT WALPOLE, with that enchanting courtesy he possessed, saluting Mr BARNARD, told him what had passed.

It is by no means the design of these brief Memoirs (it would fill a volume) to relate all the articles interesting to the City or Nation, in which, as a principal speaker, he gained great reputation; or to mention those various plans of public utility, originally proposed by him, or vigorously promoted. The annals of the British Parliament, during the seven Sessions he was a Senator, transmit these particulars to posterity, paying the noblest tribute of praise to the name of BARNARD.

On the 4th day of *January*, 1728, he was chosen Alderman of *Dowgate Ward*, and on the 28th of *September*, 1732, upon going up to *Kensington*, with Sir FRANCIS CHILD, to congratulate the King on his return from *Germany*, he was knighted.

In the year 1737 he was invested with the dignity of Chief Magistrate of the City of *London*. From his entrance into this office, till his resignation, he paid a parental attention to the welfare of his fellow-citizens. Though a passionate lover of the country, he would not sleep there a single night, lest some emergency might call for the presence of the Chief Magistrate, and any of them suffer injury from his absence. He immediately also gave strict injunctions to remove the great nuisance of common beggars out of the City, taking care these injunctions should be well observed, till scarcely one vagrant was to be seen within its walls. What perversion of alms, baneful idleness, imposition and pilfering, the prelude to still greater evils, were thus prevented from infesting the Community! In the same spirit of benevolence, watching for the public good, he was led to use, instead of rigor, the tenderest compassion, consistent with equity, towards young delinquents. In every instance, where it could be done with propriety, he was an advocate to soften the penalties they had so rashly incurred, and would labor to persuade the stern prosecutor not to send a petty offender for the first trespass to a prison, where surrounding profligates would certainly inflame the evil, too predominant already, when generous treatment might possibly contribute towards working a cure.

There are not wanting, I have been credibly informed, instances of success attending so merciful an experiment: --- men who owe to seasonable lenity, administered with so much wisdom, their reformation, and regular observance of the duties of society.

But where relentless severity was necessary, he was too wise to spare. Take the following instance. The regard he bore to the Ministers of
 B Religion

Religion had been the conversation of all companies. An offender of that order thought, by addressing his piety, to screen himself, or gain favor with his judge. He appeared, therefore, before him in his canonical robes. How was he confounded to hear his Christian Judge urge the sanctity of the clerical profession as an high aggravation of his fault; remarking, that the same offence which was a misdemeanor only in a layman, became an high offence in one of his sacred order! He accordingly punished the reverend offender without paying the least deference to his religious garb.

At this period, had popularity been the aim or motive of Sir JOHN BARNARD'S conduct, he had gained his wishes to the full; for the City and Nation were charmed by the various excellencies he possessed. It was universally allowed, that the pattern of social virtues, the active magistrate, the able and upright senator, met in his character, and loud applauses of his worth sounded from every quarter. But love of fame, which often spirits up the basest minds to achieve some splendid deeds, had no direction over his life. A high sense of duty, on the contrary, inspired his mind, determining him to use the influence of his office to the honor of God and Religion. In the first months of his mayoralty, he caused an Especial Court to be called, and an Order was then issued, which an Account of the Transactions of the City in the year 1737, thus introduces:

"The following Order will remain an everlasting proof, that the high praises bestowed on the present Chief Magistrate of the City of London, flow not from any partial complaisance for those amiable qualities in private life, which *had so long and so remarkably distinguished him*, but from a just sense of his public virtues and abilities."

BARNARD, MAYOR.

An Especial Court, held on *Shrove Tuesday*, that is, the 14th Day of February, 1737, and in the Eleventh Year of the Reign of GEORGE II. of Great Britain, &c.

WHEREAS it is very notorious, that great numbers of Traders do exercise the works of their ordinary calling on the Lord's Day, contrary to the several statutes in that behalf; and this Court being

being resolved to discourage all such scandalous practices, and to bring the offenders to punishment, doth hereby strictly charge and command all public officers of this City, to use their best endeavours to prevent any person, or persons, hereafter, from selling, or exposing to sale, any thing in the streets; and to take notice of all such, who shall at any time hereafter exercise their ordinary calling, or trades, on the Lord's Day. And to the end the negligence, partiality, connivance, or other unlawful practices of any of the officers aforesaid may not prevent the discovery and due punishment, which the Laws have appointed to be inflicted on such offenders, this Court doth recommend it to all the citizens, and inhabitants of this City, and Liberties thereof, who shall at any time hereafter have knowledge of any such offences; and they are by these Presents desired and required to give information thereof, as well as of the negligence of any of the aforesaid officers, to his Lordship, or some other of the said Justices, all which offenders, as well as officers neglecting their duty in the premises, this Court is determined to prosecute with the utmost severity of Law.

MAN, Town-Clerk.

This Edict effectually awed the delinquents against whom it was levelled. The Lord's Day was immediately observed throughout the City with a decency never seen since; reflecting shame on the present Police *, which permits so general a profanation of the Sabbath in London.

In

* Hear the admirable Judge BLACKSTONE on this point, and see how he harmonized, in judgment, with Sir JOHN BARNARD. "Profanation of the Lord's Day, is a ninth offence against God and Religion, punished by the municipal laws of England: for besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that Day, in a country professing Christianity, and the corruption of morals, which usually follow its profanation, the keeping One day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes; which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit: it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness: it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens; but which yet would be worn out and effaced by an unremitting continuance of labour, without any stated times of recalling them to the worship of their Maker." COMMENTARIES, Vol. IV. p. 63. last Edition.

I remember

In the same year he proposed a Bill in the House of Commons, for reducing the interest of the national debt, though he foresaw the shock this would give to the avaricious, and with what rage of abuse they must pursue the man, who dared to propose a scheme to lessen the income of many individuals, though necessary for the preservation of the whole. But as his ruling intention was to prove a permanent benefactor to society, not to shine the pageant of fame for a day, he rather chose to lose all his popularity *, than one opportunity of being serviceable to his country. Whilst this Bill was depending in the House of Commons, instead of applause, he was insulted with revilings, and called to face the fury of an angry mob. Not only violent clamors were raised against this venerable Senator, deemed in the mad judgment of a few, an enemy to the public, but an assault also was made upon his house. A young man belonging to a Public Office, headed a mob, who attempted to break in, and continued a riot for some hours, though further violence was prevented. But the odium brought by this plan upon Sir JOHN BARNARD, only served to display his inflexible adherence to his duty, and the public welfare, for which he was content to suffer all abuse, if he might retard, for a length of years, the ruin of his country: for this cloud cast upon his character very soon blowing over, it shone the brighter, when a few years after, Parliament,

I remember to have heard an answer once made by an honest Farmer to ANTHONY COLLINS, Esq; of *Essex*, author of several infidel books, which sets the benevolent design of the Sabbath in the most extensive view. That gentleman, from virulent hatred to Christianity, frequently used to give his tenants a dinner on a Sunday, provided they would not go that day to Church. After dinner he took occasion to harangue them on the folly of minding the Parson, and the loss they all suffered by doing nothing one seventh part of the year. His audience were almost proselyted to his opinion, when an old Farmer shrewdly replied, "He thought the Squire, with his new notions, was no friend either to them, or their cattle:—for ye all well know, saith he, *rest* one day " in a week is needful both for man and beast;—without it, both would soon lose flesh and " strength too: and so, I believe, our forefathers were wiser than the Squire."

What friend to God or man can consider these self-evident truths, and not grieve for the fate of this kingdom! where it is become fashionable, amongst the great, seldom to worship God in public—always to travel on a Sunday—to represent Religion as useful only to keep the vulgar in awe—which the vulgar very soon perfectly understanding, will no more enter within the Church-door, than the Squire or my Lord himself.

* It was commonly reported at this time, that Sir ROBERT WALPOLE frequently used to say, "Every man in the world would prostitute his probity for a certain price;"—and expressing the idea in very gross terms, called that price, "the man's w.—re." Being asked, "What was Sir JOHN BARNARD'S?" He answered, "Popularity." It is to be hoped, for the sake of mankind, he totally misjudged others, as he certainly did the Subject of these Memoirs.

Parliament, upon better judgment, carried into a Law the plan which had been rejected upon Sir JOHN BARNARD's proposing it.

The leader of those rioters, who assaulted his house, conscious how easily the fact might be proved upon him, consulted his safety, by flight into another country. After some months Sir JOHN BARNARD was entreated to suffer the criminal to return without molestation. He generously answered, "He felt no resentment against him;---it was enough, if he was sensible of his fault;---no prosecution was ever intended;---as, in some cases, allowances should be made for the effect inflammatory speeches have on young minds, from those it is their duty to respect and love."

In 1745 the whole kingdom was indebted to his weight and influence in assisting to prevent public confusion. Upon some little successes of the rebels in *Scotland* at that time, and their march into the heart of the kingdom, a dastardly terror spread through the city. There was a run upon the Bank: public credit began to be suspected, and the notes of the Bank sunk to ten *per cent.* below par. In this crisis, Sir JOHN BARNARD took the lead at the head of one thousand and six hundred Merchants and principal Traders, who, at *Garraway's Coffee-house*, all signed the following agreement:

"WE, the undersigned Merchants, and others, being sensible how necessary the preservation of public credit is, at this time, do hereby declare, that We will not refuse to receive Bank notes in payment of any sum of money to be paid to us, and that We will use our utmost endeavours to make all our payments in the same manner."

This expedient removed all jealousies which the enemies to our Constitution, or our own fears, had excited, and public credit flourished as usual.

After so many considerable advantages during the space of thirty years, which Sir JOHN BARNARD had been active in procuring for the City of *London*, and the nation, (with a character still unimpeached;) the body of *London* Merchants agreed to proclaim their veneration for him, by an honor they had never conferred on any person beneath a crowned head. They erected his statue, during his life-time, on the *Royal Exchange*, the first mart in the world.

Happy

Happy for them, that the Citizen they highly exalted by so singular a distinction, above his fellows, kept his honor untainted to the last. Happy for them, that when his exit indelibly stamped his character in human estimation, they had no cause to look upon his statue with mortification, for having mistaken the real man. On the contrary, an union of sentiment immediately inspired them all to express again their love for his name, by engraving under his statue, a motto, significant of his manners, *Humani Generis Dectus*. It might still have been heightened, by adding with truth, *Et Christianæ Fidei*.

In 1754 Sir JOHN BARNARD was chosen for the last Session he had a seat in Parliament, and then made the following short speech to his Electors.

“ THE honor you have done me in choosing me six times one of your Representatives in Parliament, calls for my sincerest and hearty thanks, the rather, as I look upon this present to be the last favor I can expect. I have not of late presumed to offer my service, knowing my inability to give that attendance in Parliament, which the honorable Citizens have a right to require of their Members. But the continuance of your polling for me, is a proof of your kindness, in overlooking my failings, and of your affectionate regard for me. The impression this hath made upon my heart can never be effaced, of which I beg leave to assure you, and of my best endeavours to promote the good of this City in particular, and of the Nation in general.”

In July, 1758, feeling the infirmities of age advancing fast, and never having been able to bear the thought of retaining a trust longer than he could fulfil the duties of it, he resigned his gown and office of Alderman, and Father of the City of London.

On this occasion, the Court of Aldermen left upon record, their just estimation of his worth, in the following forcible terms.

“ Sir JOHN BARNARD, so justly and emphatically stiled The Father of this City, having lately, to the great and lasting regret of this Court, thought proper to resign the office of Alderman, it is unanimously resolved, That the Thanks of this Court be given him,
for

“ for having so long, and so faithfully devoted himself to the service
 “ of his fellow-citizens; for the honor and influence, which this City
 “ has; upon many occasions, derived from the dignity of his character,
 “ and the wisdom, steadiness, and integrity of his conduct, both in
 “ Church and State; his noble struggles for liberty, and his dis-
 “ interested invariable pursuits of the true glory and prosperity of his
 “ King and Country, uninfluenced by power, unawed by clamor,
 “ and unbiassed by the prejudice of party.”

The Reader has now seen the high reputation Sir JOHN BARNARD acquired in the public and dignified station he filled so many years: and his conduct constantly admired by the City and Nation, excepting a short interval, when, through prejudice and selfishness, many were under a delirium, and reviled his name. But the beauty of the conduct may charm every eye, and continue, it is possible, unsuspected to the last, though a discovery of the informing soul, which gave motion to every part, would instantly change admiration into contempt*. In justice, therefore, to the character of Sir JOHN BARNARD, it is proper the public should know what *principles* formed the man; and made his celebrated conduct specifically differ from all that bears the glittering semblance of worth, though it be but a depraved thing, springing from no better root, than self-exalting pride.

But as we live in times, when it is fashionable to fancy the world may be governed as well without, as with religion, nothing, consequently, is thought *great* in man, beyond fine parts, fortitude, probity and benevolence. Should any Reader, in such sentiments, happen to cast his eye on these Memoirs, he must think They reproach, by the particular mention of his great piety, the excellent person they were designed to honor. A brief refutation, therefore, of this injurious notion, seems necessary, previous to the relation of Sir JOHN BARNARD's devout sentiments.

The Being of a God, then, it must be confessed, is clear to demonstration: for it has been demonstrated by the wisest of men, and is even engraved on the face of the whole Creation. — Universal dominion

* This is evidently the case with CICERO. In what a despicable light does his own pen place his boasted patriotism, by telling the world the sole motive which gave birth to his conduct! “ Ego verò omnia quæ gererem jam tum in gerendo spargere me, ac disseminare arbitrabar in orbis terrarum Memoriam sempiternam.” Pro Archia Poeta.

dominion and Providence are inseparable from the existence of an all-perfect Creator; --- and, when both are proved, to withhold the proper expressions of adoration, dependence, self-abasement, esteem, and love, though no command from himself required them, would be injustice and ingratitude: for his very excellencies and bounty loudly call upon us thus to honor our Maker. I must maintain further, in the words of a celebrated writer, that "there never was, nor can be, a
 " great soul without piety, since, if God is left out, nothing great
 " remains in the world: because all must lay within the compass of
 " this life, and this dull body. Such a one can have no great sense of
 " order, wisdom, goodness, providence, or divine perfection, which
 " are the greatest things that can enter into the thoughts of man, and
 " do most enlarge and ennoble the mind. Wherefore a man, destitute
 " of piety, must have a little and narrow soul."

Divine Revelation confirms the certainty of these conclusions, by calling that commandment *the first and great one*, which enjoins supreme love to God; and by assuring us, that the high order of spiritual Beings, before whose grandeur and brightness mortals are not able to stand without dismay, express the profoundest adoration of their Maker. Consequently, the human race can by no excellency so much resemble the angelic, as in uniform and sincere piety. They are like angels, when with delight they abase themselves before the majesty of God, acknowledge their entire dependence upon his pleasure, their being open ever to his inspection, and indebted to his bounty; when they prefer his favor infinitely before the praise of men, and pay a perpetual regard to his excellency and authority. Whatever sentiments, contrary to these, fashion and prejudice, engrafted upon gross ignorance and vice, may establish, the nature of things can never alter. Every person of good understanding, who knows what propriety of behaviour, and dignity of character mean, must, in a Christian country at least, look with pity upon a man, who treats religion as superstition, as he would on one who, by vice, hath reduced himself to a state of insanity; --- and with horror too, as a kind of monstrous production in the rational world, shewing human nature in absolute ruins. Indeed a man cannot sneer at piety as a weakness of mind, and blemish in a great character, without sinking himself, even below brutality; --- because brutes, in their

their way, pay honor and express love towards those who take care of them, and provide for their wants.

These self-evident truths must be confuted, or the inference allowed, that piety is no less essential to a great and good character, than wisdom, or fortitude, integrity, or benevolence. Consequently Sir JOHN BARNARD might have been in many respects an admired citizen, an active magistrate, an illustrious senator, yet must have fallen extremely short of real greatness, had he not been at the same time a shining example of Christian devotion, and an incontestable proof of its divine efficacy. Christians will be pleased to read the following incontestable evidences, that he was so, related upon certain knowledge, and with a most sacred regard to truth.

The wise, in all ages, have known from observation and experience, that the mind is always assimilated to the object of its chief attention. Little and mean things being chiefly before it, keep it in a groveling and abject state, whilst excellent and grand objects inspire in the contemplation of them, noble thoughts, tempers and designs *. For these reasons Sir JOHN BARNARD adored the wisdom and goodness of his Maker in giving us his revealed Word, and requiring from us a diligent study and cordial love of it; --- in commanding secret and public worship of his name, as a mode of divine education, necessary to form our spirits for the eternal fruition of his perfections, by deeply impressing us here with a sense of what he is in himself, and to men; --- the Author, and absolute Proprietor of the universe, our Almighty Sovereign, and incessant Benefactor, our Redeemer and Judge; --- that being fully conscious of a near connection, not only with our fellow-creatures in a transient state, but with objects spiritual and eternal --- worldly pleasures, interests and grandeur, might hold us no more as their property.

Thus

* "The sublime in writing," says LONGINUS, "cannot be attained by those who have groveling and servile ideas, or are engaged only in the sordid pursuits of life. Grand and sublime expressions must flow from them, and them alone, whose conceptions are stored, and big with greatness." ΠΕΡΙ ΥΨΟΥΣ, §. 9.

CICERO admirably expresses this assimilating influence from grand objects. "Est enim animorum, ingeniorumque naturale quoddam, quasi pabulum, consideratio, contemplatioque naturæ. Frigimur, latiores fieri videmur; humana despiciamus, cogitantesque superna & caelestia, hæc nostra, ut exigua & minima contemnimus." Acad. Quæst. Lib. II.

Thus well informed in the nature and end of the various parts of Christian devotion, he was exemplary in the practice of it. Nothing prevented him from employing the first hour, at least, of every day in prayer, and study of the Scripture, with great attention and accuracy, till he imbibed its spirit; and was able to discuss, as he did often, many passages in it with great perspicuity, and reconcile many apparent contradictions, always expressing deep veneration for these oracles of God. He constantly, also, attended twice every LORD'S Day, to pay honor to his Maker in the great congregation---where he behaved with exemplary seriousness through every part of divine service---hearing the preacher (though his inferior in knowledge of divinity, no less than in strength of intellect) with evident signatures of meekness on his aspect, and reverence for a mode of religious instruction *appointed from above**. Add to this, he embraced every opportunity of receiving the symbols of CHRIST'S sacrifice, and, when at the Table, you might have seen his manly countenance often lighted up with emotions of grateful love to his crucified Redeemer.

Such a practice, for a long course of years, proves incontestably, that in him were united, what never ought to be separated, nor ever can, without marring the whole character, piety and probity, love to God, and love to man. The efficacy and result of this Christian knowledge and practice, was excellent and admirable. In view of the sublime heroes he read of in Scripture, NOAH, JOB, DANIEL, PAUL, and the all-perfect Man, CHRIST JESUS, his own character appeared very little:---compared with the rule of duty he studied and acknowledged to be holy, just and good, his great deficiencies glared before his eyes.---In the presence of God, "in whose sight no man living" can be justified," he cordially felt his need of mercy and the atonement, great.---These principles, and this practice, were the means of preserving him from self-admiration, or self-complacency, in his rise from the station of a private Merchant, to one of the first amongst the British Senators; --- an example of integrity and probity in all trusts committed to his care, of liberality and mercy to his suffering fellow-creatures; --- distinguished by increasing veneration for his character, till he withdrew from the public service. Not preeminence in all
this

* For this reason: When in commiseration of the gross ignorance of mankind in matters of a religious nature—a weekly Lecture was preached on the Thursday Evening at Clapham, Sir JOHN BARNARD (desirous to add weight and give countenance to this design of promoting Christian knowledge) constantly attended.

this variety of excellencies, and incitements to pride, (when generally any one of them inflates a mind destitute of religious sentiments) created in him either self-admiration or self-applause. All his long train of honors, seemed as much unknown to himself, as if they never had thrown their lustre round his name. No mention was heard from his own mouth of the transactions in which he bore a principal part, and acquired great glory. If questions respecting them were asked for information's sake, his answers, I always observed, were brief, and the subject never, by himself, pursued. A little mind would have artfully contrived to have kept the darling topic on the carpet; but he, with a jealous fear of pride, rare to be found even in excellent men, was averse to talk on subjects, which had a tendency to magnify his own importance. Indeed Christian principles had made so thorough an impression upon his spirit, that self-esteem was odious, and he could not, without visible uneasiness, bear what looked like commendation of his worth*.

The following instance will give the intelligent Reader, a strong idea of the just estimation he made of himself.

In the *November* following his resignation of the office of Alderman and Father of the City, a Right Reverend Prelate (who died a few months after) upon meeting Sir JOHN BARNARD, thus addressed him:

"I am glad of this opportunity to congratulate you, Sir, upon your honorable retirement from the stage of public life, after having acted your part on it, so much to the emolument of your country, and your own glory. In your old age you can now enjoy, what TULLY and all the ancients have told us, is the best support of the mind, under the decay of the body—you can look back on a life employed much to the good of mankind."

To this he replied, "You mentioned TULLY, Sir. He was, you know, a Heathen." "I grant it," said his Lordship, "but he was a very wise man." "A very vain one, I have always thought," returned Sir JOHN BARNARD: "adding, that 'though a life stained with crimes, or wasted in dissipation, must afford a terrifying retrospect indeed, yet for my own part, I never can think of looking back upon what I have
"been,

* Lord BACON affirms, that mens' minds will either feed upon their own good, or upon others evil.—Sir JOHN BARNARD's, it is evident, did neither.

" been, or done, to find consolation from it in my old age: that must " spring, I think, from another source." Not long after making this excellent remark, he observed to a friend, how extremely short his life had been of what his duty required;---that he looked upon himself as a miserable sinner,---but put his whole trust in the merits of CHRIST; adding, " the *little* Christianity I have, I would not part with for the " whole world."

This veneration and ardent love for the Revelation of peace and truth, he avowed at another time in a large company, upon being asked, Whether he had read Lord BOLINBROKE's works, just then published by Mr MALLETT? He answered, " No: and for several reasons " he never should. One, because the Bible perfectly satisfies me:---I " find there all I want. Another, because even a fool may ask many " questions a wise man cannot answer:---how easily, then, may one of " his Lordship's parts start difficulties to perplex and confound his " readers? A third, because I think it extremely wrong to encourage " the sale of such pestilent writings."

In his long illness, he again expressed himself as the apostles, martyrs and confessors used to do, glorying in the Redeemer. " I trust," said he, " for acceptance with my Maker, in nothing I have done, in " nothing I can do. I renounce it all. I trust in the mercy of God " and the merits of my blessed Lord and Saviour, JESUS CHRIST;" at the mention of whose name, his whole countenance and attitude expressed veneration, love, and gratitude, stronger than words, or even the pencil can describe.

The occasion of this repeated and full declaration was his being told, it might prove of service to the Christian cause, that the world should know on what he built his hope of everlasting life.

At the same time it was affecting, to hear him lament the distraction of his thoughts, when he earnestly desired to keep them fixed on spiritual objects. " Now how far this is owing," said he, " to the weakness " of my body, and how far to the depravity of my nature, I cannot " pretend to judge:---God alone knows, to whom I always commend " myself."

What deep humility do these words express! At what distance must he have stood from that good opinion of ourselves, which leads us to pass over such defects as common infirmities, scarce deserving notice,

and eternally plead in justification of our own character, against the verdict of truth, of conscience, and of God.

From these facts, it is evident, that the same constancy and steadiness of mind, which distinguished him in civil and political affairs, reigned in the momentous subject of Religion. Before he was fully nineteen, we have seen him leave the religious society amongst whom he was born and educated, on account of their capital mistake in the grand article of the Christian faith, redemption by the sacrifice of Christ;---and we hear him, when near eighty, after a life of much study and thought, and enquiry into Scripture, emphatically express a just estimation of himself, and human excellency, such as led him to glory only in the cross.

Thus in the principles of truth, which the Church universal has embraced in all ages, lived and died Sir JOHN BARNARD, after much confinement and pain, for near five years, the trial of his faith and patience. He died on the 29th day of *August*, 1764, at *Clapham* in *Surrey*, and was buried at *Mortlake* in the same County.

Such was Sir JOHN BARNARD, justly ranked amongst the most illustrious of his age; and beloved by all orders and degrees of men, to whom he was known. But to admire his character, yet despise piety, the basis on which the beauteous structure rose, and was established, betrays amazing stupidity.---To extol the use he made of his talents and influence, and not extol still more the Christian principles which governed his mind from youth to old age, betrays infidel prejudices, to the last degree reproachful. His thoughts, tempers, designs, and conduct, excellent as they were, sprung from faith working by love. Similar conduct, where these principles are despised, will never be found: for it is impossible men should have an invariable rule of action, who have not the whole line of their duty drawn out with absolute precision.---But this cannot be, if their own fluctuating opinions of right and wrong, or those of the fashionable world, are to govern. The revealed, unchangeable Word must be the rule. Or if men could agree upon a certain standard of right and wrong conduct, there can be no sufficient sanctions to secure it from contempt, or violation, without eternal rewards and punishment: for every man is, and must be governed by what appears to him upon the whole, his chief interest.---But acquisition of wealth, or honor, or title, or power, must appear our chief good,

good, till the favor of the eternal King is known certainly to be so. Do not all who pique themselves upon their knowledge of mankind, avow that lust, ambition, avarice and envy, are the master-springs which put the world in action? Hath not experience long since proved it was so, respecting many, once honorable, but now blasted names? Has not even party strife almost expired under general conviction, that men of all professions act from the very same view? A view, not more for their own honor, than the good of their king and country.

Is there then no remedy for this prevailing portentous conduct of the rich and great, similar to what has proved the overthrow of every renowned empire in the annals of ancient story? Yes, there is one, and one only:---a neglected vilified one---Religion. Religion as it signifies absolute submission to the revealed Word, and ambition in every thing to please Him, who is the Fountain of all excellency in character; of all honor, glory, and immortality.

Further, What cause can inspire fresh vigor to excel in every amiable and useful quality; when thus excelling, not to be elated on supposition of merit, by viewing ourselves in the flattering mirror of corrupt self-love?---The knowledge and love of God, as revealed in the Gospel, alone is equal to this divine effect---because this alone discovers poverty and defect in mens' brightest virtues to the last---urges on to greater exertions in discharge of every branch of duty to the last---and will allow no higher estimation of ourselves than that of unprofitable servants to the last. In this manner Christian principles, and they only, form, preserve, and perfect a good and excellent character.

It follows, therefore, if we love God, the human race, or our constitution, so wisely contrived, so strongly raised, and so highly finished, we must wish, and with all our influence second these wishes, that Christian principles may triumph over ignorance and infidelity;---that the revealed Word of God may receive from the opulent, the great and the noble in our land, the same absolute submission to its dictates, and cordial belief of its doctrines, which it did from the admired venerable Sir JOHN BARNARD.

F I N I S.



